53. Al-Qawi (The Strong)

"True strength lies not in moving mountains but in controlling one's own nafs (ego). The strongest person is the one whose strength is from Allah alone."

- Abdul Qadir al-Jilani (1077-1166 CE)
Source: "Futuh al-Ghayb"
(Revelations of the Unseen)

Anyone genuinely oppressed or victimized should recite this Beautiful Name of Allah excessively with view to counteracting the oppressor. Allah will suffice for him. This should only be done if circumstances warrant it - Al Hisnul Hasin

54. Al-Matin (The Firm)

"The firmness of Allah's decree cannot be altered by our anxiety, so replace worry with trust in His unshakeable wisdom."

- Abu Madyan Shu'ayb (1115-1198 CE)
Source: "Bidayat al-Murid"
(Beginning of the Seeker)

Any woman whose breasts do not yield milk should be made to drink water in which a paper with this Beautiful Name of Allah is soaked. Her breasts will abound in milk, Insha Allah - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-QAWEE ﷻ AL-MATEEN ﷻ (THE ALMIGHTY, THE INVINCIBLE ﷻ)

Al-Qawee ﷻ is that Being who has perfect and complete power over all things. It is commonly said by one and all, “This person is able to accomplish this work. This thing is in his possession.” This means that he can within certain bounds, utilize it, buy it or sell it. If, together with having the ability, he is so mighty that no one can ever snatch away that item from him, and no one can stop him from utilizing it as he pleases, then this quality becomes more compounded. Similarly, Allaah ﷻ, together with having control over everything, is most mighty as well.

Allaah ﷻ has described His Being as being Mighty, as He states :

اِنَّ اللّٰهَ قَوِیٌّ شَدِیْدُ الْعِقَابِ

The meaning of this verse is that if anyone wants to overpower this Being, he will not be able to do so, and if any criminal or oppressor wants to escape from Him ﷻ, he will not be able to do so.

(Ibn Katheer)

Al-Mateen ﷻ is that Being whose strength is intense who possesses such strength which will never terminate. No difficulty can overcome Him in His actions, nor does He feel fatigued.

In Al-Maqsadul-Asnaa, it is written, “The word *qudrat* points to perfect power, whilst *mataanat* refers to intense power for Allaah ﷻ. Since Allaah ﷻ’s power is perfect, He is Al-Qawee ﷻ, and since His power is intense, He ﷻ is Al-Mateen ﷻ.” Allaah ﷻ is Al-Mateen ﷻ. Mateen refers to that Being who is so strong that no tiredness and weariness can overcome His actions. There is a slight difference between qawee and mateen. When one’s strength is complete and perfect, it is referred to as qawee, and when one’s strength is intense and severe, it is referred to as mateen.

Al-Qawee ﷻ and Al-Mateen ﷻ has created different types of strengths (within His creation). Some are qawee and not mateen, whilst others are mateen and not qawee.

Wind, water and fire are qawee, but not mateen. If a person wishes, he will be able to move air from one direction to another, he can capture air, stop air, take out air from a container, lock it in a room and remove it from any place, make it move faster or slower, cool it or warm it. Wind is strong but not firm. It is so strong that it can uproot huge trees, topple massive electrical poles, cause the roofs of houses to fly away, cause storms in the ocean and destroy cities upon cities.

That person is in deception who looks at the strength of the creation and regards it to be true strength. All the strength which the creation possess, whether it be an atom bomb, hydrogen bomb or a blade of grass, are all equal in the sight of Al-Qawee ﷻ and Al-Mateen ﷻ. If He ﷻ wishes, He can grant a small pebble in the beak of a bird the strength of an atom bomb. If He ﷻ wishes, He can cause the power of the atom bomb to fail.

Whoever in this world has attained any strength, has been granted strength by Al-Qawee ﷻ.

The effect these two names produce on one's imaan is: Power solely belongs to Allaah ﷻ alone. He ﷻ has no partner. There is no one to repel His decision. None can go against His command. None can overpower His decision. He ﷻ grants honour to whomsoever He wishes, and disgraces whomsoever He wishes. He ﷻ grants assistance to whomsoever He wishes, and He leaves helpless those whom He wishes. The honourable one is he whom Allaah ﷻ honours, and the disgraced one is he whom Allaah ﷻ disgraces. The assisted one is the one whom

He ﷻ assists, and the helpless one is the one who Allaah ﷻ leaves. Pure is the Powerful, Mighty King. He ﷻ fulfils His promise, helps His servant, honours His army, and defeats the enemies all alone.

Those who have recognized Allaah ﷻ have stated,

أَنْ لَّا تَطْلُبَ الْقُوَّةَ وَالْقُوْتَ إِلَّا مِنْ مَّوْلَاکَ

Do not seek strength and food except from your Master.

Allaah ﷻ is Al-Qawee. The angels only move about with the permission of Allaah ﷻ. The hugest angels, despite possessing excessive strength and amazing qualities do not have the courage to move even one wing without His command. The most high-ranking messenger and angels are mere servants. They cannot do anything themselves.

Once, Jibraaeel ﷺ did not visit Nabee ﷺ for many days. Nabee ﷺ was perplexed. The disbelievers began saying, "The Sustainer of Muhammad has become displeased with him and left him." This further aggravated the grief suffered by Nabee ﷺ. After some time, Jibraaeel ﷺ came. Nabee ﷺ asked the reason for not coming for so many days. According to one hadeeth, Nabee ﷺ said,

مَا يَمْنَعُکَ أَنْ تَزُوْرَنَا أَكْثَرَ مِمَّا تَزُوْرَنَا

What prevents you from visiting us more than you do?

Jibraaeel ﷺ answered,

وَمَا نَتَنَزَّلُ اِلَّا بِاَمْرِ رَبِّکَ

We do not descend except by the permission of Your Sustainer.

(Ahmad)

In other words, he could only descend when Allaah ﷻ commands. He ﷻ only commands them to descend when He ﷻ feels it suitable in accordance to His perfect wisdom, since He ﷻ possesses all knowledge of time (past, present and future) and place (heavens, earth and in-between). He controls and owns everything. Only He ﷻ knows when to

send an angel to a Messenger. No close angel or high-ranked messenger has the choice to go anywhere or call anyone to him. Every doing of Allaah ﷻ is on the perfect time and in the perfect place. There is no possibility of forgetfulness or error in His court. This means that Jibraaeel عليه السلام coming quickly or after a certain time is based on His wisdom.

Allaah ﷻ states,

قُلْ يَتَوَفّٰكُمْ مَّلَكُ الْمَوْتِ الَّذِيْ وُكِّلَ بِكُمْ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ

Say, "The angel of death who has been appointed over you will take your soul, then you will be returned to your Sustainer." (Sajdah)

Death will definitely come from Allaah ﷻ. The angel of death has been appointed over man. The angel of death cannot do as he pleases. He is only an intermediate, and has been appointed by Allaah ﷻ.

The angel of death said to Rasulullaah ﷺ, "O Muhammad, by Allaah! If I wished to extract the soul of a mosquito, I would be unable to do so, unless Allaah ﷻ commands me to take it." (Ibn Katheer)

Those servants who follow the ambiyaa عليهم السلام , remaining firm on the commands of Allaah ﷻ and abstaining from those things which Allaah ﷻ has prohibited, having concern to spread this deen in the whole world and continue striving to do so, will find the strength of Al-Qawee ﷻ with them. Al-Qawee ﷻ will cause them to be dominant with His power. All falsehood together with their means will become weak and feeble. The sahaabah رضي الله عنهم stood for inviting to Islam, due to which they overcame and dominated all. Whichever powers confronted them were destroyed.

1.) Internal strife and rebellions arose during the era of the first khalifah, Abu Bakr رضي الله عنه, but Allaah ﷻ caused him to defeat and overcome all.

2.) The greatest superpowers of the world at that time, Caesar and Khosroes challenged Umar رضي الله عنه. Allaah ﷻ completely annihilated them.

The khulafaa and Muslims who came thereafter always remained successful and dominant as long as they remained firm upon the Divine commandments, and did not establish connections and mix with others.

Similarly, whoever opposes those who are attempting to spread the deen of Al-Qawee ﷻ and refute their call or cause harm to them, Al-Qawee ﷻ will exhibit His power and obliterate these enemies.

3.) Those who killed the ambiyaa ﷺ and their followers were afflicted with severe punishments and disgraced. History is replete with such incidents. Allaah ﷻ granted power and dominion to the enemies of those who martyred Yahyaa ﷺ, Zakariyyaa ﷺ and Shuaib ﷺ, who disgraced and embarrassed them before killing them.

4.) Allaah ﷻ punished Namrood in a severe manner.

5.) Allaah ﷻ set the Romans over the enemies of Isaa ﷺ, who dishonoured them. Before the Day of Judgement, Allaah ﷻ will grant him dominance over his enemies.

6.) Allaah ﷻ destroyed the enemies of Rasulullaah ﷺ at the hands of the Muslims. Some were killed, others were taken as prisoners and the remaining were captured on the occasion of the conquest of Makkah Mukrramah, whom Nabee ﷺ freed. During the life of Nabee ﷺ, the rule of Islam was established in the whole Arabian peninsula.

Material victory and outward respect and honour will finally be attained by those who carry out the call of truth and are desirous to build a connection with Al-Qawee ﷻ. They imbibe within themselves those qualities by which they can build and keep a connection with Al-Qawee ﷻ.